A

SALUTATION TO THE SEED OF GOD.

And a CALL out of *Babylon* & *Egypt*, from amongst the Magitians, where the House of Bondage is, and the Imaginations rules [illegible] Seed of God, the cause of all blindness, and [illegible]

Also that which is perfect made manifest, even [illegible] which endures for all generations, who will receive [illegible] which is [illegible] Christ with his life and power [illegible]

[illegible] the way to him, set forth most for [illegible] from the power of sin; but may be [illegible] to all who loves his appearance.

Also a [illegible] from Christ, what he is in this world, [illegible] [illegible] imagining such a Christ as they [illegible] the same that is from the beginning, and in [illegible]

Also a [illegible] to such Rulers, Magistrates, and Governors, [illegible] wholly hardened their hearts, and stopt the ears [illegible] Spirit, that they may hear and their souls may [illegible] [illegible] to the Nations.

The Third Edition.

[illegible] by one who is called JAMES NAYLOR.

[illegible] whom our souls loves, [illegible] in us than he thats in the world.

[illegible] at the Signe of the Black- [illegible]

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SALUTATION

TO THE

GOD.

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A SALUTATION TO THE Seed of God.

And a Call out of *Babylon*, and *Egypt*, from amongst the Magitians, where the house of bondage is, and the Imaginations Rules above the Seed of God.

RISE, shine forth, thou seed of the Covenant, to which the promise is, for thy glory is come; and with judgment is the Lord arisen to redeem his chosen, and all that turn to him shall be covered with righteousnes, even that which before the world was, and above all the world is, which is perfect for evermore. Put off your rags you that have covered your selves with your wisdome; and let that which is imperfect be done away. How long will it be ere you hearken to the Lord, that you may partake of the best, and receive of the Lord freely, that your souls may be satisfied, that no leannes there may be, nor crying out of wants. Can the Lord be pleased with that righteousnes, which that of God in your consciences declares to be imperfect? Or will he accept that which is none of his own? Consider of

this you Profeſſors of the Nation, vvho pray and vveep and ſeek, but find not that vvhich gives peace, nor reconciles you to God. Without faith in Chriſt its impoſſible to be vvell pleaſing to God, vvho is your peace; and thats not faith in Chriſt that lays hold of an imperfect righteouſnes; for thats your own: But thats the righteouſnes of God which by faith in Chriſt alone is freely received: and the leaſt meaſure is perfect. This is the gift that comes from above, which takes up the creature above all other. That which we have received we declare, and we can doe no other, for in him is our glory, and this of his is our boldnes in the day of judgment, that as he is ſo are we in this world, herein is our love perfected in him, becauſe we are of him, and one with him, in his righteouſnes; and that meaſure we have of it is freely ours without upbraiding, and an inheritance we have in it, wherefore we leave all to follow him who is our fullnes, and cannot but call to all who loves their ſouls to come to us, knowing his freenes. And your labours to no purpoſe, you who are kindling ſparkes, with whom we have laid long in ſorrow; and we know the end of your labour, and your fruit is curſed, though in the ſweate of your browes you bring it forth, all you that ſay you muſt doe what you can, and Chriſt will doe the reſt; you muſt doe ſome and Chriſt muſt doe other ſome, this is your own vvay and not the way of God; for here the linſie woolſie garment is ſeene, which is forbidden; for in the way of God, Chriſt is all, in all; but here is part in you, and part in him, (as you imagine) and you are two, and there is ſin, for while you live ſin lives, and if we ſay, we have no ſin, we deceive our ſelves, and have not the truth in us; But where he alone lives there is no ſin; for the life of Chriſt is the death of ſin, as it is manifeſt, and for this purpoſe we know he was manifeſt to take away our ſinnes, and in him is no ſin, for by the appearance of his life are we tranſlated into his likeneſſe, which is our boldneſſe, and he that hath this hope purifies himſelfe even as he is pure, for we ſee him as he is, our life, our hope, our ſtrength and way, which is pure, and perfect; and as he is ſo he makes our way perfect: and this is our peace, that we have nothiug but what we have received, and it is his owne,

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and he cannot deny himselfe, who is faithfull, and with his faithfulnesse are we made faithful, to him; and the least measure of him which comes from above, which is present power and in a measure of him we move and have our being where nothing is impossible: The day of his power is come where by we are made willing, in which will his people ever took pleasure, and whatever he doth is good for us, and his wonderous works we see, which have been told of, how with his own arme he takes the Kingdome, in us, which so much we talked on when we did not know him, nor his power, but (with you) put the good day far off us to another generation, when the Lord was neare us though we did not know him but looked for the kingdome of God Without us, which was Within us unregarded, therefore did we sit down in sorrow, being out of that way, where rest was placed and did not see him who was foreordained for good Works wherein we should walk, in which by him we should be exercised, therefore we could never come to be satisfied, but our conscience still accusing us, in our best performances, yea feares and doubtings were our best condition, who therein were like the false Prophets speaking peace one to another, where God had not spoken peace in our consciences, thus healing the hurt deceitfully, as all the World at this day is doing, crying peace when the bonds of iniquity still stands; and you are servants in evill Workes where the Prince of this World is Ruler and guid: and what peace can you have while that Kingdome stands, and you in it? and this Kingdome must staud till his power be known who is appointed to take it, and binde the Prince of it.

Wherefore come out of Death all that Will have life, and make no longer Covenant with it. How can you prevaile who take the Serpents councel to overcome the Devils Kingdome? and this you doe who search into the things of God with your fallen Wisdome; So are you kept in labour to no purpose, never can get from under the Works of condemnation, therefore you conclude. None can ever come to be wholly free while they live, and so make the blood of Christ of none effect, which we doe Witnes doth cleanse from

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all ſinne, and ſave to the uttermoſt all that come unto him, the thing which *Hagars* ſeed doth moſt oppoſe, and ſcoffe at, that wherein we triumph above the world, and Image-makers, That our God is a Saviour from that which none can be free from who are without him, though they make many likeneſſes of him from the letter, the forme without the power, tis to no purpoſe.

Take notice you ſeverall ſorts of Worſhippers, who worſhip a God a farre off whom you know not; which if you did there would not be ſo much contention about him, what he is, and the way of his worſhip: Nor can you know him till he be revealed in you; nor can he be known in you but as you come to be cleanſed, for with him dwells no uncleaneſſe: Thus yon that plead for your ſinnes plead againſt your own ſoules, which cannot be ſatisfied but by his preſence, who is not ſeen preſent where ſin is ſtanding.

And by unbeliefe doe you cut your ſoules off, while you ſay you can never be cleanſed till after you be dead: here hath the Devil deceived you, and ſo far prevailed with you, to enter into Covenant with him, while you live to ſerve him. And being blinded, this you know not, That you have made Covenant with Hell and Death, which by God is curſed and troubled: That I know and own, that troubles your peace, and ſets you on ſeeking; but the way you ſeeke is from another principle, which is ſelfiſh, and ſhall never obtaine peace for you.

He that troubles all thats out of his way, guides and gives peace to all in his way; the ſame is a ſpirit the world knows not, blowes where it liſteth, therefore never found but in his own way, and will: You who ſeek him in the will of man, there cannot finde him: nor can your Miniſters made by the vvill of man tell you of him, vvhere he is, or the vvay to him; He is not born of that Generation, not of that Will, nor of that ſeede is he begotten, therefore not knovvne to them: therefore they themſelves, vvith all their ſeeking, not having found him, can doe no leſſe then tell you, that he vvill never appeare more to his people; that vvhich is vvritten is all the vvord, and vvhat others have ſeene is all the knovvledge that any

any need ever to looke for, vvhile the vvord continues: and vvhat others have done, thats all you have to talke on for your righteouſneſſe.

And thus the way of Gods walking and working in his people is wholly excluded from the face of the earth. And a faith you have deviſed and ſet up beſides it, if not wholly againſt it; ſo that now to witneſſe good works is counted Poperie, (though all that comes to God are fore-ordained to walke therein, and to that end new-ereated) Thus are not men afraid to denie the worke of God and his righteouſneſſe, and yet ſay you are his workmanſhip, and that you are in God and Chriſt, but out of his works, and muſt be, in the works of the Devil, yet God is your father: Yet in this confuſion none muſt tell you, you are in *Babylon*, for then you ſay, they judge you; nor that they that teach you thus are Miniſters of Antichriſt, for that you call railing; though to ſuch the Spirit of Chriſt hath ever uſed it. Thus hath the Devil ſet up his worke, and fenced it with the name of higheſt Faith in the world; and who is under this Faith, though they ſinne, yet they ſay, they can never fall finally, nor totally, (though the whole man be found in the action) nor is your ſins like others, becauſe you ſay you are believers, though both they and you in one action and nature. So that Faith which you profeſſe is become a defence for ſin: But our Faith is that which overcomes ſin, & ſo to the good worke is not reprobate. And thus you ſet up a Profeſſion without power. But did you minde the light of Chriſt that never changes, by it to be taught in Spirit, theſe deceits would be ſoon diſcovered, and you could not walke in darknes. With it we ſee that he that commits ſin is of the Devil, and is fallen from God, what ever be his porſeſſion; and there can be no greater fall then to fall from that which ſhould keep him, into the Devils power, to act accordingto the Devils movings, and to bring forth his begettings, and ſuch we know are his children. With the Light we ſee that he that is in the way of God is in holineſſe, and he that is not is in the way of the Devil; and that he thats in God is out of ſelfe, and there ſin is blotted out and forgotten; but he thats in ſelfe is in ſin, though he be praying

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ing or plowing: with it we see the life of Christ is pure, and who lives any other life its polluted, though never so finely covered: vvith it vve see the vvay of God is perfect, and you whose way is not perfect is the way of Condemnation. With the Light we see him that hath not the word within him, to have no more then the Devil hath, who knows the letter and can preach it; and that he that hath not that faith that overcomes sin (in its measure) hath no faith but as the Devils; and that he that hath not heard his voyce knows him not; nor he that hath not seen him, hath no fellowship with him; and whose heart is filthy can doe neither. With the Light we see that who is in the work of God is in the good work, and he that is not is in the evill, and whatever he doth is abominable; and that he that hath not the righteousnesse of God, hath his own which is imperfect; but who hath that of God, hath that which perfectly satisfies both God and man, so far as with it the creature is covered: With it we see him that hath faith without this work, to be as a body without a spirit, which can doe nothing; and that faith is vaine thats without power: And as we see with that which is eternall, so we judge, and the world receives not our testimoy, because the carnall mind is enmity and cannot be subject, nor can the naturall man receive the things of the spirit, onely those who minds the light of the Spirit discernes and owns our testimony and receives our witnes, and his power, who is true, and so become willing to follovv that truth that leads to freedome.

How long have you talked of being a vvilling people in the day of his povver? but doth vaine vvords save you while you are in the power of darknes, and your own vvils standing? Are you avvilling people for God vvhen you see vvith the light of Christ in your hearts, vvhat you ought to doe, and vvhat you ought to forbear, but your ovvn vvils vvithstands it, and leads you into coveteousnes, pleasures and vvantonnes, and selfishnes, contrary to it? And vvhat povver is this vvhich acts you in these vvays of unrighteousnes, for vvhich your hearts condemns you? This is the povver of darknes, vvhich the light of Christ in your consciences bears vvitnes against. And thus you have got vvords instead of povver and life: and you think sal-

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vation is in them, crying, the Ordinances of God. But did God ever ordaine a talke without power and life? Is not Christ the Ordinance, and the end of all Ordinances, who is the way, the truth, and the life; Is there any Ordinances without him in the Gospel? Or will he accept your taken on performances from imitation of others which he leads not to in spirit; Is not he that commands and he that gives power one, who in spirit gives out his will to every generation, which they who followed imitations could never own, nor could he ever own their service, whose fear and worship is taught by the precepts of men, and not by his spirit within: Is not he the Sabbath, Circumcision, Baptism, the Supper? *&c.* are not all these in him? and doth not he minister all these in spirit to every one that comes to him? and so the shadow is come into the substance the end of all shadows, which is life indeed but the figures are not the life, nor can any have the life but who comes to the end of them; for the outward makes nothing perfect, but the inward doth, all that come unto it, and abide in him. When will you be weary of your vaine imaginations? of a Day to come wherein you must have power? How long have you been deceived with these vaine thoughts? Was not this it you talked on, twenty, thirty, forty, or fifty years since? yet now further off from it then ever. And are not these vaine words, though you cannot bear it to have them so called? When will you be ashamed of your vaine profession, you that run to seek God in the high-places amongst the hirelings, running from God to seek him where he is not? And is not this vaine profession when nothing is brought forth but wind, nor is he found by you wherein your fruit is? Those who had the form and not the power could never find him, then how should you speed any better that joyne with them who have neither? for in such a forme you worship as in which God never appeared, but Christ and his ever witnessed against, & doth to this day, yet will not you be instructed but in your own wills & ways you will stand, though you find nothing but emptiness in it; and yet you talke of being a willing people in the day of his power; but when will you have it present who abide in that

way where both will and power is wanting. Free-will you have not, but to follow Satan, who hath begot a will in you that God never created, contrary to God in all things, and where that will rules it will not own his power, therefore is that a day a far off you ; but the will of the Devil and his power is present, and acts you at his pleasure, and you are offended that any should witnesse being set free from it.

Thus you are suffered to please your vaine minds, the day to talk on, but the night and deeds of darknesse you must walk in, else your old Master is highly displeased ; and if any call you to the Light he sayes its Delusion : and as for freedome from sin, or the way to perfection, thats most dangerous Heresie and Delusion.

And thus he makes you most afraid of freedome, least any of you should believe in the Son which leads to it : for the Devil knows, if he can but keep you from believing it, you are sure for ever coming to it, for as is every mans faith so shall be his freedome: Thus you stand afar off, and cry, take heed of Delusion and deceiving, when you have nought but your sins to be deceived on; nor can you say you have ought in you thats pure, but that which you deny in your conscience which is a witnes against you : and this is the cry of all who are deceived already, in all forms in the world : But who have the Spirit that can try all things is bold as a Lyon and will not receive nor hold fast any thing but that which is good, that none can take from him.

The Heathen were ever afraid to be spoyled of their Idols, and so are you of your Images you have set up, and formed from others, every one according to your own wills. If shadows and likenesses could save, then would it be found in these Nations, who have of all sorts, and statures tall and with heads of Gold some of them, which you zealously worship, and compell others also who know no better. And this is that they serve for, for they cannot save you, onely they serve you to contend about, and keep you, doing least you should waite upon God alone, and be saved from your sinnes, and then the Devils Kingdome were broken, wherefore he feeds you with a profession, and form without power.

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And of likeneſſes you may chooſe from one to another, yet all in his Kingdome of ſin and imperfection, as long as you live, thats his limit, and for no leſſe time will he have his Covenant; and you are willing to enter into it with him, and plead for it, exceedingly mad againſt any that break it, or believe in him that redeems from it; nay ſo blinde and deafe are you, that if any have found freedome, you cannot abide to hear them declare it; and the end of Chriſts comming muſt not be preached, nor his Covenant that is pure and without ſin, as he is that made it: and ſo each Covenant is like its Maſter. And this we doe witneſſe and ſee now at preſent, which you know not who look not for it till after death, therefore ſin muſt ſtand in that Covenant, becauſe you have not our keeper, for God hath ſo concluded it. And the Light is in the world where all are ſinners, but none have the life, but who receive the Light and joyne to it, and are led out of the world by it; to ſuch ſheep Chriſt is keeper who follow him out of uncleannes, and for ſuch he is become an undertaker, the ſtrong man to binde and caſt out, who believe that he will doe it for them; but the ſwine he keeps not, the ſhepheard they will not follow, there the Devil muſt enter and have power, and into the Sea muſt they headlong.

Take heed carnall profeſſors, whoſe Religion looks dovvnvvard into the Earth, the Sea is next, and the place is ſteep. And you have nought to keep vvho deny the life of purity and perfection, vvhich vve have in the holy God, as all ever had vvho lived in him; and in him is truth and freedome; but a lie there is in all your likeneſſes, and you are blinde and vvill not ſee it, all you vvho have a God and Chriſt and a worſhip which doth not make the comers thereto perfect, nor ſet you above the Devil, nor overcome his temptations. Your God and King we know, which keeps you in the Earth, which you will curſe if ever you look upwatd, your peace we know and the end of it, your Kingdome with all its glory; when from this world you are taken, there is your parting, when he ſhall break your Covenant, whoſe Covenant you have broken, and would

not heare him, though you pretended ſtill to ſeeke him. Thats his call which in your conſciences lets you ſee you have loſt him, which did you wait in it would lead you to him, but erring from it you are out of his way and counſell, and all other wayes is to no purpoſe : his Light is that which ſearcheth your hearts in ſecret, nor can any other judge you in private, yet from that you will be running, to ask counſel at them who know not your condition, ſo inſtead of God you confeſſe to men that cannot judge you, nor help you ; while you go to the naturall you leave the ſpirituall, and ſo with naturall words you feed the naturall comprehenſions, but the ſpirituall man feeds not at that fountaine ; for its the ſpirituall that thirſts, which not minded, the naturall runs, and feeds above it, and this being above you cannot receive the food of the Spirit, therewith to God to be reconciled, and quickned ; nor is that fed that death hath paſſed over, nor out of death is it raiſed, but that which lives in you is for death, and by feeding on that wiſdome the vaile is thickned, and the eternall is out of your knowledge ; yet you ſay, God is a Spirit, and teaches in Spirit, and will be worſhipped in Spirit, but cannot endure to hearken to any thing within you, nor turn to that Spirit.

How blinde are you led with your blinde guides ; Is not that which is ſpirituall within ? or can it be knowne any where elſe ? Is God known by hearſay ? then who is it that knows him not ? Can the carnall eye ſee the ſpirituall God, or the carnall eare hear him ? then ſhould not his Miniſtry be to the ſpirits in priſon, to open the blinde eyes, and to unſtop the deafe eares, yea where the carnall is open. But this you know not who have eyes and ſee not, eares and hear not, and hands which never handled the word of life ; yet would you be teaching others, that which you never ſaw nor heard, and to this teaching you would limit others. *Paul* was ſent to open the blinde eyes, yet was he ſent to thoſe who had eyes as you have, with vvhich they could ſee to ſtone him & vvhip him, and eares to hear him, and call vvhat he ſaid hereſie, and blaſphemie, as you doe, and as ever the carnal judged of the ſpirituall, vvho hath not an eare to hear vvhat the Spirit ſaith.

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Oh unwiſe people, you have but one thing that lets you ſee your evill, yet will you not turne to that for teaching, nor that eye you love not which lets you ſee your darkneſſe. You cry you have nothing thats good in you, yet will you not own that which lets you ſee it is ſo, and thus you keep Covenant with darkneſſe, though death and deſtruction be the end of it; but the Covenant of Light which ſhines in darkneſſe you regard not, thats far below your comprehenſions, nay its the leaſt ſeed in you (which we know is the ſeed of the kingdome) troden under foot by the kingdome of the world; therefore nothing elſe leads out of the world, but that whoſe kingdome is not in it, and with this ſeed is the Covenant; which ſeed you know not who take pleaſure in the fleſh, thats of another kingdome, to which is no Covenant, but Death and Hell: Yet you talk of *Abraham* and his Covenant, & Promiſe, but that in *Abraham* in which the Covenant was eſtabliſhed was that which led him out of the world, wherein he became a ſtranger, and wanderer, as that ſeed ever is, which you call vagabonds, perſecute and imprifon, you that have rule in this world, ſhewing that you are not of that ſeed that entertaines ſtrangers, nor in that Covenant where all are ſtrangers and Pilgrims in this world; nor doe you own that which divides you from this world, being uncircumciſed in heart, which to be is the ſeal of *Abrahams* faith: and ſo you whoſe life is in the earth are far off from *Abrahams* boſome, Faith, and Covenant, which is onely to his ſeede, not to the ſeede of evill doers; not to ſeeds which is many, but to one which is Chriſt: So in the world, out of Chriſt; and out of Chriſt, out of Gods Covenant; for his Promiſes are all yea and amen to them that are in Chriſt Jeſus, but not to them that abide in the world. Who owns him as King cannot want the Promiſe, neither can you have it who abide in the world: therefore you apply the words, but want the life which is the power, nor can your literall Promiſes ſute your condition, nor ſave you from Satans power; but as all others, who think ſalvation to be in the letter, ſo doe you, deny leading and guiding of the Spirit, in which the power is placed, therefore

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the Light you will not follow, neither can you believe it to be sufficient; And he that denies the Light cannot own the Lord of life. So you are ignorant of God and his way in which he makes himselfe knowne to his people, and so takes up your rest in outward observations, set up and upholden in the wills of men, and for such traditions you are zealous, and strongly contend for them, but the Law of God written in your own hearts you make of none effect, while you deny to be ruled according to it; yet you say, We are in the new Covenant, when you are in the old traditions; and what you know is from others: But the least in that Covenant knows him and his presence, and witnes him true according to his promise, ever manifesting his power to undertake for us against all our enemies, a present help in time of trouble, and we know him in whom we have believed, where he is, and the way to him, have seen the glory of his Kingdome, and the powers of the eternal World, the house wherein are many Mansions, yet the lowest place is pure, for which the Lord alone prepares his people, and their way which the creature cannot doe of himselfe, onely Christ doth it where selfe is denied, and selfe-will, for by the will of man comes no promise, nor obtains that (will) any performance; So he begets both the will and the deed, which you know not where your wills is standing, by him not forgotten, who in your wills make a profession, and in the same wills contend for it, with which you can fight, and sue, and trade in the world, and heap together, and what you will you pray and aske for, and grudge if you be not satisfied; but if you compasse your desires, in that will the lust catcheth the gift, but you forget the giver, so that mercies become a curse to you, which to those who in the will of God stands are a blessing, which will of God is to keep the heart and eye to the Creator and giver, and if such receive not the giver, the gift is nothing that satisfies, because the vertue and fulnesse is wanting whereby the gift is sanctified.

Thus is God prized and praised in his own Will, a sacrifice for ever accepted: Therefore Christ must not be offered up in his own will, but in the will of the Father, *Mat.* 26.

39. and in that will he had power to lay down his life, and againe to take it up, thus he is become our example, whom we delight, in the ſame will, to follow, which you that read this in the Scripture with your own wills cannot, therefore to you the croſſe is preached, which muſt be taken up ere you can follow the example.

This is the ſtumbling Stone and Rock of offence God hath ſaid to prove you, who ſay you love God, and ſay, *Thy will be done in Earth*, but loves your ovvn vvills better, as your practiſes vvitneſſe to your face daily, vvhen his vvill is your ſanctification, but yours is pollution, and to live in uncleanneſſe, againſt vvhich he hath given teſtimony, vvitneſſe that in all your conſciences vvhich is pure, declaring daylie to your faces that he conſents not to your ſinnes, nor takes delight in your deſtruction, and here Gods love is tendered, and your love is tryed: God ſo loveth the vvorld that he hath given his Son a light into the vvorld, that whoſoever believes and followves him ſhall not abide in Death and darkneſſe, but ſhall have the light of life; and this vve knovv vvho love his appearance, and that he hath loved us firſt; and in that love vve followv him, and call to all to come to it: But hovv doe you anſvver this love of his, vvho abide in the love of the world, where the Fathers love dwels not, nor with his light will you be led out of the world where his love dvvelleth, thereof to be partakers; yet you vvill talk of it vvhere it is not, and theſe vaine vvords cannot ſave you. God is light and in him is no darkneſſe at all, and if vve vvalk in the Light as he is in the Light, then have vve fellovvſhip vvith him, and the blood of Chriſt cleanſeth us from all ſin; But vvhats this to you vvho vvalk in darknes, not cleanſed, nor can you believe that ever you can be vvhile you live; yet vvould you not be called unbelievers, though that faith that purifies the heart you cannot ovvn; yes ſay you, vve believe vve ſhall be cleanſed after vve be dead in another vvorld, ſo your faith muſt vvork hereafter, but is dead at preſent, ſuch a faith as never vvas profeſſed by any you read of; but that faith vve vvitneſs which overcomes this world, and this is preſent power, as the Saints have found it, and

born

born witneſſe of it, that God was faithfull who had given them a meaſure, above which was no temptation; but your gift is to come, ſo temptations prevailes for the preſent, and you cannot own them where it doth not, thus you put farre from you the good day the Lord and his power, which now is preſent where he is received, and believed; And by ſuch he is praiſed who by faith are redeemed, above the pollutions of this world, the ſtrange land wherein they were captivated, into freedome, where *Sions* ſong is ſung, which you cannot unredeemed.

And here ſee your praiſes which ariſe from a vaine minde in your owne wills and imitations, but not from a ſoule redeemed, quickned, and ſet free from the power of ſin and temptation, ſo your praiſes are not living praiſes, nor from a living principle of the living God, but from that principle where death reignes, and the ſeed of God is in priſon, ſo you praiſe you know not what, who are ſtill unredeemed from bondage, but where redemption is witneſſed there that ſeed is raiſed, the bonds of death are broken, the way of life is found, and this being known in the life, then with underſtanding God is praiſed, and with the ſame ſpirit which he hath raiſed which onely with God is accepted, without reſpect of perſons, and here the works of God praiſe him, and in his Saints he is glorified, and admired in all who are raiſed above the graves, who are in him and ſee his worke: and this Church is rightly gathered, who out of ſin, death, and darknes, is brought into God, who is holy, with whom dwells no unclean thing.

Here are the pure praiſes where the Sons of God ſing together, having the Pſalme given of the Father; theſe praiſes are pure which from him comes, & to him returns freely, but this is not known to the ſons of bondage, nor believed by you, therefore you ſit down in a ſhadow empty, and form vvithout povver, nor the preſence of God you have not, vvho take your reſt in fleſhly formes; that eye cannot ſee him, nor know him, thus in your ſins you periſh, for want of his knowledge, who is our life eternall, and to you is freely tendered, but by your unbeliefe denyed, and ſo his love rejected.

All

All you that are in the world, who lye in wickednes, God so loveth you that he hath sent his Son into the World to you, a witnes against the World and all the deeds of it, that they are evill; but all that own and follow him, into the good work he leads them, and out of the evill he keeps us: and that'r his light which in your consciences shines in the midst of darknesse, which you comprehend not with your dark mindes, nor sensuall wisdome, yet a faithfull witnesse is it against your deeds of darknesse, declaring your end, and death upon your life, and sorrow & howling upon your laughter, condemning your vaine pleasures, and invention, with which you spend your precious time, which should be redeemed and not spent unprofitably, which with the light the Saints and redeemed ones are led to, to redeem the time; and this is our diligence, and delight in: but yours is to spend it, shewing a contrary nature and leader, a contrary delight in a contrary kingdome, with whom you joyned, and to whom you are fashioned according to the course of this World, and the Prince and powers of it which rules in children, where disobedience is born and brought forth.

And thus you are united into that nature which God hath appointed the Devil to be Prince of, and wrath and woe the end of, and so God is justified herein that you who despise the riches of his light in Christ Jesus, should be left in darknes, therewith to be guided, and in Chaines reserved till the great day, in which you shall be judged by the light now denyed, with your carnall reason, prudence and wisdome, from which God hath hid the things of our kingdome, in all generations, and that is the darknes even your wisdome and prudence which is the greatest light you have to judge withall, most sought & prized by you who deny the light of Christ, and this wisdom when it speaks calls light darknes, & darknes light, so did they ever who with it judged: And this is your condition, who deny the light of Christ, and say its not sufficient, but preferre your comprehensions and imaginations above it, and that was ever it with which people resisted the counsell of God against themselves; and this is his counsell,

and all you know of him, that which is manifeſt in you, which moves againſt ſin and wickedneſs, and would lead out of it if you did it follow. The ſame that condemns you for ſin when you had done it, the ſame would lead out of it before it be acted, and ſo keep out of condemnation.

And now honeſtly conſider if you have ſuch a Counſellor who is with you at all times & faithful to you in ſhewing the evill, to which you are unfaithfull, when you forget it, and turne from it for your ſelf-ends; and the righteous pure way he ſhews you with the light in your conſcience, which you reject for earthly pleaſures, and know when you do it; yet will you pray that God would ſhew you his way, & make you wiſe to ſalvation; but when he hath freely done it, you will not walk in it nor own no ſuch wiſdome, becauſe it comes contrary to your own wills; yet you will ſay the wiſdome of this world is fooliſhnes with God, yet will you not own that which is fooliſhnes to the world, to guide you out of it, though there be nothing elſe appointed to do it, but that is contrary to it: thus in words you confeſſe him, but in works deny him, and his counſel: yet you ſay, wherein doe we deny him? do not we profeſs his name & Covenant, and wait for his righteouſnes, thereby to be ſaved? I ſay, it ſerves you to talk on therewith to cover you while you are ſerving the other Maſter, the Devil, and the world; but his Covenant you put far from you, his name, and his righteouſneſs whereby we are redeemed.

What Covenant have you, who deny the light of Chriſt to guide you? was not he given for an everlaſting Covenant of light, both to Jew and Gentile? and in his light all that knew him was guided, according to the ſeverall adminiſtrations both of Law and Goſpel. And when they turned from his light in Spirit, to mens teaching from the letter, then they ſet up carnall worſhips in ſtead of ſpirituall obedience, then they became wiſe in their own eyes, & zealous for their cuſtomes, but by him was rejected, who is worſhipped in Spirit: And with you it is the ſame now, though you cannot ſee nor believe it, no more then they did when they were told of it by them who in the Light walked, and ſtood in his counſell,

vvhich

which all errours diſcovers; they made the Law of God void through their tradition, walking after the Fathers; to doe you that Law God hath written in your heart, by following your companions and learned Rabbies; they ſaid and did not, and ſo doe you alſo; nay herein you exceed them, who have a higher profeſſion, but leſſe practice; they did not believe him come who is to fulfil all righteouſneſſe for, and in all that believe and follow him; but this Chriſt you profeſs, and the Scripture that ſo witneſſes of him, yet are you farther from it then ever they were, both in practice & opinion; they kept to the letter in forms of their worſhip, though they had loſt the life and power, but you have left the letter and lead one another in your inventions; ſo that you have no plaine Scripture for your worſhip performed by you in your Idols Temple. And for your opinion of Gods righteouſneſs you far exceed them: they put it from them to another generation, waiting for him to come, who was appointed King of it, asking when it ſhould come, ſhewing a deſire to ſee it, but you have put it wholly from you into another world; and if any have found it and its power and purity, and beat witneſſe of it, whereby the body of ſin is deſtroyed, and the ſoul freed, and the creature redeemed from committing ſin, your faith believes it to be the greateſt blaſphemy in the world, nay you dare not come near it, leſt you ſhould be infected, but conſult how to baniſh it out of the Nations as an error not to be tolerated in the world.

Thus you profeſſe a Redeemer, but he muſt be a man whoſe Redemption muſt be of another world, and there muſt he work his work, but the old work of the Devill muſt ſtand in this world: yet the more to blind you, and that you may the more blinde others; he ſees you on talking that Chriſt is your Righteouſneſſe, when you never knew him ſo in you, who is ſtronger then the God of this world to binde him, and take you out of his Kingdome and break that Covenant whoſe faith is, that you muſt be ſubject to him while you live in this world, which is ſuch a faith and Covenant as none ever profeſſed who believed in the name of Jeſus,

at which every knee bowes who hath his name, and he that bears that name departs from iniquity, and bears testimony to his righteousnesse, here in this World, in the midst of the untoward & unrighteous generation of this dark world, that so God may be glorified in his creatures, by his light shining, and his righteousnes reigning, above the unrighteous principle of the devil which he hath begot in the untoward nature, and in such the Devil is demed and disowned before the world, where God is obeyed; and such are his servants, sons, and Daughters who obey him and wait upon him, that they may bring to light what he works in them, even that which none else can work but he alone thats pure, nor can any bring it forth but by his power, and thus his works praise him in the gates of the wicked, where the floods of ungodlines doe most swell and rage, even then in his people doth this kingdome stand in righteousnes, and peace, and joying in holines.

And this we witnes to be that Covenant, and that power by which we are entered into that inheritance which is eternal, and are made partaker of the divine nature, which nature is righteous, mercifull, and just, meek and patient, faithfull and diligent to the obedience of the Crosse, long-suffering, full of love, moderation, and temperance; and in all things thereby are transformed into his holinesse, so far as we are entred into, and abide in this Covenant, so that we can truly say, here he is all and selfe is nothing, but abhorred because it is polluted, the eye being now open that's onely taken with affection to that which is holy: And with this eye we see you, your name, your Covenant, and your righteousnesse, which all lyes under the power of darknesse. Is not that light which is in you become darknes, who have your way to seek without you? What name is in you when the Serpents seed is still unbruised, who is head and rules in you? where the name of Jesus is, the Devils tremble and bow, as God hath appointed, and they that know his name doe it witnesse. What is your righteousnes who bring forth that which is imperfect, which with the light of the Covenant is condemned? Is this the righteousnesse of Jesus, which doth not satisfie God and man, being witnessed by that in the conscience? And

And now you may ſee what it is you profeſs in this world, and in what ſtead it will ſtand you in the day of evill, which is condemned already with that in your conſciences. But you uſe to ſay that the righteouſneſs of God you look for hereafter, to be covered with it at the day of Judgement, but not in this life; I ſay wha'ts this then you are now doing, which you are here preaching, preſſing, and practiſing, whoſe is this righteouſneſſe? is it either Gods, or your own ſelfe-righteouſnes? which if it be Gods it endures for ever, but if not it's abomination whatever it ſeems to you, whoſe eye is blinded, and ſo profeſſes and practiſes and preſſeth an abominable ſacrifice, and know not that you doe evill: for this I ſay, Better no righteouſneſs then that which is not Gods, for ſuch is ſpirituall wickedneſſe in heavenly places, and the long prayers of ſuch is abomination, and they receive the greater Damnation, and of ſuch Chriſt ſaith, *Publicans and Harlots take the Kingdom before them.* But you ſay, Muſt we not pray then? I ſay, wait for the ſpirit of prayer, which onely is heard, and without which none know not what to pray for; & with that prayer which helps the infirmities, and gives the underſtanding; onely ſuch are anſwered in what they pray for: what effect hath thy prayers which are abomination? doth God hear a contrary ſpirit? thou that delighteſt in wickednes, God will not hear that prayer; that's out of the Covenant, and thou art in that nature that God hath curſed from him, and its in vain for thee to bleſſe it; And this is the cauſe why nothing you do is accepted, becauſe it is performed in the diſobedient curſed Nature, and there is *Cains* ſacrifice, and *Eſau's* prayers & tears. And you that abide in that nature, are of thoſe who ſaid, *Why have we faſted and prayed, and thou haſt not regarded? you call, but receive no anſwer.* But did you but mind that in your conſcience which is pure, you would ſee how often he hath called to you, and checked you for ſin, but you have not anſwered: There might you read the cauſe why you call, but he doth not anſwer, as he hath ſaid, *Becauſe I called, and you would not anſwer, therefore when you cry I will not anſwer.*

And thus it is with you who obſerve the outward worſhips

but minde not the Spirit which is given to profit withall in the worship: and though all have a measure, yet you that hide your talent, cannot pray with the Spirit, nor with the understanding; and so your fellowship is with the form, but not in the power; with men in words, but not with God; and so your times are in your own hands; and you have resolved them beforehand; And you have a time to pray, and a time to play; a time to abstain from your lusts, and a time to fulfill your lusts; a day to abstain from the world, and days to conform to the world; & thus not being guided with that Spirit which is before all, to lead and bring you out of time, you are still in observations, and your times of Religion, and your times in the world; your customes in Religion, and your customes in the world, are both in your own will, and corrupt nature, and so your prayers are abomination, and your plowing sin: But the times of Sons and Daughters are not in their own hands; and this we have learned of Jesus in Spirit, not to please our selves, nor be men-pleasers, but to be obedient to another principle, which moves contrary to the will of all men, for him we witnesse who is not borne after the will of man, but which the will of man could never own, who by the wills of men ever suffered, where he is borne into the world; and the same this day is manifest, a seed contrary to the seed of evill doers, and a righteousnesse that exceeds the righteousnes of the world, that which is amongst the greatest professions; and this is that holines without which none shall see God. But say you, this is that Righteousnesse we believe in, and by which we are justified, by that blood which was shed at *Jerusalem*, and by that obedience that was in him, and by that holines; but that the want of his righteousnes, in us, or that want of Christ or his blood in us can hinder our justification, that we deny, and look upon it to be Heresie and false Doctrine; for it is Christ without us that hath satisfied for sin, and not Christ in us; and his blood without us, and his righteousnes without us; and his faith and patience, meekoes and sufferings, hope, and love, and obedience, &c. its these without us that whoever believes in shall be saved, and by this faith the ungodly is justified.

To

To which I say, He that believes not what Christ suffered at *Jerusalem*, with all his obedience and Righteousnes, and that he bare our sins in himselfe, and trode the winepresse alone, and alone was well pleasing to the Father, and that in him alone the work of Redemption is placed, and wrought, with much more which may be truly said of him; I say, whosoever believes not this, cannot be saved, neither can he ever come to receive Christ within him, working and witnessing the same in Spirit, as is declared in the letter: nor can he come to witnes him that's greater in him, then he that's in the World, giving him victory over the Devil, sin, and the World; because God hath placed all power in Heaven and Earth in him; and without faith in him who is that power, none can come to it, nor receive it, but in him whom God hath freely given it; Nor can any have him, and be without it, all the promises of life and salvation being in him Yea and Amen.

But now you that make the receiving of him to stand in a bare confessing with the tongue, when the heart believes not unto righteousnesse, and that this is that faith, a perswasion from the letter, or from the knowledge of others, that such a one dyed at *Jerusalem*, and rose againe, and from thence conclude, that all shall be saved, and are believers, that professe this Faith, though they come not to the fellowship of his sufferings and of his Resurrection in themselves and so come to witnes his death and life manifest in their mortall flesh, and so the body of sin put off by the body, and washed with the blood of Christ, and so be baptized into his death, dead with him to sin, and alive with him to righteousnes, and true obedience to the Father in their measures.

I say, you that say that a bare perswasion or outward confession is that faith that justifies the ungodly without Christ in them; Then what are you doing when you say, Stand off me, for I am more holy then thou, and are gathering from them, who all believe with this faith as well as you, onely they differ from you in other practises, as some open sinnes, and the like: and why have not the greatest drunkards, and

swearers,

ſwearers, or whoremongers, as good right to Chriſt & Church-fellowſhip as you have? or why doe you hinder them from that which you call the Seals, or Sacraments, ſeeing that faith in Chriſt is the ground of intereſt to all that belongs to Chriſt?

Doe not you according to your own principle exclude believers even of the ſame faith with you? and who are thoſe unbelievers you tell on who are condemned? and to whom doe you preach faith in theſe Nations, ſeeing you can finde none in them, who are come to underſtanding, Papiſt nor Proteſtant, but they believe this with you, That Chriſt dyed at *Jeruſalem*? If hereby they be juſtified before God, how dare you charge any thing upon them or ſepa-ate from them if God have owned them? Alſo many hundred thouſand pounds a year may be ſpared which are ſpent under this pretence, as to make people believers when all they preach to are believers already, and have that faith that juſtifies the ungodly. And whoſe is the righteouſneſs people are exhorted to bring forth? if the righteouſneſs of Chriſt that's neceſſary to ſalvation be onely without them; then whoſe is that you call for within them? But if you ſay, they muſt have ſome of the righteouſneſs of Chriſt within them, and the reſt without them; then why do not you deſcribe a meaſure, that people may know how much to look for, & when they come to an end of their labours; and how much they muſt doe before Chriſt will undertake to doe the reſt: Or if Chriſt have done all, how much of it muſt they doe over againe before they come to their reſt, and to be accepted: and differ what it is that muſt be brought forth from within, and what muſt be believed without, but not enjoyed within, that ſo people may come to ſee what is Chriſt and what is ſelf righteouſnes, and where they are, that they may avoyd the one, and receive the other.

But thus you lye in confuſion; from which by that faith which ſtands in Jeſus, vve are freed, and have received his righteouſneſs to vvhich vve are obedient, by vvhich vve are purified, by bringing forth that vvhich he begetteth, as formerly vve vvere defiled by bringing forth that vvhich vvas

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gotten by the Devil; and ſo through obedience of the Spirit our ſouls are purified, and we become conformable to him that's gone before us, who received light and obedience, and power from the Father, and ſo became the firſt fruits unto perfection and holineſs, through whom we receive power for obedience, grace for grace, by which we are ſaved, and our life is in him, and our obedience, and he is all in us, which we receive of the Father who hath wrought all our works in us, and ſo ordains peace for us; yea beyond all that you know, or can believe, who know not Chriſt in you. So you have ſet up a reprobate faith, that you cannot but be ſervants of ſin while you live in this world, & ſo are to every good work reprobate.

But you uſe to ſay, You have that, which Chriſt did in his own perſon, evidenced to you, that he did it for you particularly, which drunkards, ſwearers, and the like have not. I ſay your Evidence is but in words and conceit, who have not Chriſt in you, no more then theirs is: You are perſwaded and hope it is ſo, and ſo are they alſo, but neither of you bring forth the fruits that are his. But you ſay, you bring forth better fruits then drunkards and ſwearers. I ſay, the beſt fruit thats brought forth in either, which is not the work of God by Chriſt in you, is but ſelfe-righteouſneſs, and all your ſelfe, taken on performances in your own wills is no better. But yon ſay, you doe what you can, and God accepts the will for the deed, but ſo doe not thoſe who are openly wicked. I ſay, God accepts no will but his own, and this he begets by his Spirit in all that wait upon him in the light of Jeſus, and with ſuch he that begets the will, begets the deed alſo; and it is no more what we can, but what he will with whom all things are poſſible, and we can doe nothing, neither doe we deſire to doe any thing, yet can we doe all things that he wills, through him that in us, ſo the will of God is done in us by his power (in our meaſures) as it is in Heaven, and this is perfect righteouſneſſe, where Chriſt is all, and the Creature nothing And as for your doing, and others not doing; I ſay every one hath that opinion of himſelfe, that he is not ſo bad as others, and with this the Devil deceives you to keep all in

his kingdom. And by this opinion of yours none is to be condemned, who hath any worse then himselfe in his doings: for this must needs follow from the best to the worst; unless you describe how far it must goe and no further; and then must you needes shut out some who have endeavoured as much against sin (in their own strength) as ever you did in yours.

I have known a drunkard shed more tears, set stronger resolutions, and make more vowes, against that filthy sin of Drunkennesse, then ever I knew the greatest professor doe against his secret coveteousnesse, which is Idolatry: Nay the highest professions can plead for it (though not under that name) and make a trade on it, which the other is ashamed to doe for his drunkennesse. Now if God had placed righteousnesse and acceptance in doing what one can, then why should not the first of these be accepted as well as the latter, seeing he prayes and weeps and doth what he can to overcome it? And thus all sorts of people in the World, who know not Christ and his strength in them (which alone is appointed by God to overcome sin for all that receive him) I say you are all in confusion labouring to no purpose, one condemning another, thereby to get peace to your selves, but all under the curse, and so is the fruit you bring forth, because it is not in Jesus, and he in you, in whom the Father hath placed fruit and acceptance, peace and reconciliation, to whom all shall confesse for ever.

And now to all honest hearts, in whom there is a seed of God, who are thus scattered in this body of confusion, having lost the way of truth, peace, and righteousnesse, so that you cannot come to that which makes perfect, but are at a losse with all you can doe, and are condemned with that in your conscience, that you are not covered with the righteousnes of God, but are found naked and miserable: I say that which condemns you who are out of the way, is the light that leads to the way, for whatsoever makes manifest is light; so that which makes manifest your darkness, is that light that shines in darknesse to lead out of darknesse, that condemns you while you are in it. But that which crys peace in darknes

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is the Prince of darkneſs, to keep in darkneſs. That which condemns the World, is the light of the World, given to lead out of the World all that believe and follow it; and ſuch are juſtified by the light, that their deeds are wrought in God, & by him: which light reproves the evil deeds not wrought by him.

I ſay this is the light of Chriſt given into the world, that whoſoever believes and followes ſhall not abide in darkneſſe but have the light of life. Now read all the Scriptures and ſee if there be any other Covenant but this Covenant of light, and this is the life which is the light of men, which darkneſſe comprehends not, nor the World knows not, in which alone the power is placed, which whoever receives becoms the Sons of God, as the Father hath appointed, which he will not alter, the Covenant, for all the World: therefore all that are out of the light, are out of the Covenant where God hath placed his power: And if you would give your goods to the poor, and your body to the fire, its to no purpoſe, becauſe you are out of this love of the Father. Therefore all are firſt called to believe in the light ere they can be accepted: for without faith its impoſſible to pleaſe God, or be found in his work, or receive his power; ſo all your labour brings not forth that which is accepted, but with the light iscondemned, that it is not perfect, and ſo you ſit down in ſorrow, notwithſtanding all your lahours which are out of the light, where God hath promiſed no peace, nor power; For God doth not manifeſt his works in the darkneſs, but in the light, that all the children of light mayſee and praiſe him who doth all for his own glory, which the children of darkneſſe ſee not who are out of the light of Chriſt. So ſuch talk of what God hath done, and what he will doe, but know him not at preſent, nor his power, working all their works in them.

Therefore this I ſay to all who deſire to know him, that you ſtand ſtill in the light of Jeſus, that you may come to ſee the life and its movings; and the powers of death, and its movings; that you may ſee what ſpirit works obedience, and what ſpirit works diſobedience, ſo ſhall you ſee what's done in the body, if the eye be ſingle, then is there no place

for darkneſſe, but it is diſcovered. So with the light you come to diſcerne each Spirit, and each principle, and their ſeverall workings; and that the one is the powers that works in the light, that works to obedience; the other is the powers that works in darkneſſe, and works to diſobedience: and as God hath appointed that the one ſhall not work in darknes, ſo the other ſhall not work in the light: for as he hath given to the Devill the powers of darkneſſe, to work in the children of darkneſſe, that they all may be damned who will not receive the light; ſo hath he reſerved the light pure, & therein placed his power, that ſo none may faile who believe in it; and here is the bleſſing and the curſing, the Election and reprobation, the light and the darkneſs, both which the light diſcovers as it ariſes in all who in it believe and waite. And if you abide in the light, you will ſee none can curſe what God hath bleſſed, nor bleſs what he hath curſed; for as the one of theſe leads to the life from whence it comes, all that believe and follow it, ſo the other down to death all that abide in it: for none in the light did ever periſh, nor out of it was ever ſaved, whatever is their profeſſion

In the light is the power, and the power in the light, for this is one in Chriſt Jeſus; and in this light if you keep waiting, with it you ſhall ſee the motions of ſin which are after the fleſh, working in you, drawing your minds after them to obey them, and you ſhall ſee at the ſame time the motions of the Spirit in the meek principle drawing you to the contrary; ſo that if you be not raſh to follow the motions of the fleſh, but with the light take counſell, you ſhall ſee every word and action diſcovered to you, in the light, of what ſort they are of, from what root they ariſe, and what they tend to; and here you come to the knowledge of ſin, and who begets it in the creature, and the knowledge of righteouſneſſe, and who begets it in the creature: and here in plainneſſe you come to ſee your Father and whoſe children you are, even his whom you obey; for if you bring forth the workes of the Devill, which hee begets in you, then are you his children; but if you deny the works of the Devill,

and

and to bring them to light, then God gives you power to bring forth what he will beget in you in the light, and men seeing that work of God brought forth into the world, thereby is God glorified; and this is not talking of God, but a living to him in your measure, and here shall you grow up (in the obedience) in the knowledge of Christ, and learne him of God, and the way to him; so every one that hath learned of the Father cometh to me, *John* 6. 44, 45. *And none can come to me, except my Father draw them*; so shall you see the Law written in your hearts, which discovers lust and uncleannes, even in your hearts in the first rise of it; and you will come to see that this Law is pure and must be fulfilled every jot & tittle, else no passing, & when you see none can fulfill it in its righteousnes & purity, then is way made for Christ; and so the law is the Schoolmaster to lead to him where the righteousnes is placed and power to fulfil it, who is the end of it for righteousnesse to every one that believes. And as your mindes are kept to this Law that God hath written to shew sin and evill, you will come to see the power that sin hath got over you, & that you are wholly polluted and sold under it; then will you see the great transgression, and the feare of God will appeare in you, and so your hearts will grow tender in his feare, which is but the beginnings of the knowledge of God and his wisdome: And so waiting in the light, you will come to see openings and breathings after Christ Jesus, in which abiding and waiting low in the feare you will come to see some openings and promises of the Fathers Love to that seed which is breathing in you after him, and some hopes of pardon of sin in Christ Jesus, and so come to see the Law and the Prophets, propheſying which condition many have come to, & then have lost their condition by the minds getting out of the fear, and flesh exalting into the promise, and so come to get the wound healed before death be slaine, and so loses that little communion they had with God afarre off, but never come so farre as to the washing throughly, nor to the marriage, but the light mind gets into this, and tattles it out to others, and calls it experience, yet never

never came so far as to see Christ and the Father, yet after these doth the world wonder, notwithstanding they live in the same filthiness as they did formerly; yet say they, I have assurance so many years since, and the promise of God is sure, and his Covenant cannot be broken, but cannot see that the condition is lost, and the seed is buryed under the earthly pleasures, to which the promise was: for the promise is to the seed which is one, not to seeds which is many, *Gal.* 3. 16. not to the fleshly man which is now got up, but to the spirituall seed which is meek and lowly, which God teacheth and blesseth, and the creature that turnes to it is blessed because of that meek Spirit into which they are turned, and should be for ever, if in it they did continue; for to it is the Covenant which cannot be broken, therefore all that depart out of it, it will not follow; for then should not the Covenant stand sure in that seed which is but one, one heart, one mind, one soule, one spirit; and whosoever receives this unity of faith, shall find this Covenant sure: but this was never placed in the worldly seed, but in the spirituall: so the carnall is death and hell, that's its Covenant; but the spirituall is life and peace that's its Covenant; and each Covenant stands sure to them who are in them. So that creature who was sometimes tender and lowly minded, and that seed awakened to which is the promise, not waiting in the promise till it be performed; the creature turnes into the world where the curse is and there inherits, yet is the Covenant sure to the seed and all that abide in it; and this all witnesse who have waited in their measure, though he that turnes from it is damned.

And if you abide faithfull in the light waiting, you will be so far from turning into the liberty of the flesh, that you will see every vaine thought and imagination judged, in the first motion, and the ground of all sin you will see laid open, and so come to see the Axe layd to the root of the corrupt tree, that hath brought forth evill fruit, which is *Johns* Ministry, and the Baptisme of Repentance, and so be led on to him who fulfills all righteousnesse; and that kingdome you will hear preach't at hand, which consists not in words,

but

but in power; then vaine babblers, you will come to see and avoyd, and be brought onely to presse after righteousnesse, and so see your light grow and spring up to the burning and shining, till the day-starre arise in your hearts; then will you cease to put God and Christ afar off you, and wait to see Christ in you the hope of Glory; and so come to see Christ in you the light, the way, the truth, and the life, and not to have your light and life to seek in a book without you, nor from men, but Christ your life in you, made manifest in your mortall bodies; and so coming to the Sonne, and to see him revealed, by him come to have a Father revealed also, and so come to the knowledge of God which is life eternall, even God in his Temple, where he is worshipped in Spirit and truth, and this truth in you, and this God in you: then shall you know that your bodies are the Temples of the living God, as he hath said, *I will dwell in them and walk in them*, 2 *Cor.* 6. 16. *And that the Spirit of God dwelleth in you*, 1 *Cor.* 3. 16. By which Spirit he is worshipped, and by the same Spirit you are taught, and this is not known by hear-say, nor got by imitation, nor taught in the imaginations, but through death it is learned, onely in those who in the light are guided, and by the Spirit kept, in the fire, and in the water, where death is slaine, faith purifyed, and the body cleansed and purged from its drosse and filthinesse, patience given and proved, and all the gifts and graces of God which vaine mindes talk on, but know not but in words, these to be waited for in the light, received in the faith, and proved in the patience, to the bringing the Creature wholly to relye upon God in the worst condition, even at their wits ends, when all the world failes and becomes enemies, then to fall into the defence of God alone; or when the world tempts with the greatest pleasures, then to deny all for the love of God; this is soon talked on, but none can have it but who have received it in the same way of obedience that Christ hath gone before, and leads in Spirit and power all his after him, who believe in his light and follow it: Then may you say, follow us as wee follow

Christ,

Christ, and walk as you have us for examples; till then you are but imitators, and out of the life and power, and so lead one another into formes and traditions, but deny the power which should give you victory over sin in this world; and so you get the Saints words, but their lives you have not; that you look for in another world, but in the mean time goeth on to fill up the measure of evill, and so go to the grave in fear and torment: And all those Calls and Reproofes of the Spirit of light in your own hearts, now by you slighted, are by him recorded, and remaines a testimony against you till that dreadfull appearance of the righteous Judge, and heart-searcher, shewing his love tendered, and his desire to save from sin and condemnation; which love being rejected, there is no escaping condemnation.

And you that have form'd a Christ in your own imaginations, so as your pride, lust, ryot and oppression may be exalted, & you in them; & now your eyes are abroad, expecting his coming without you in observations of dayes, years, persons and forms, loe here, loe there, and the time and manner of his Reigne, you are jangling about, and what a one he shall be; and which of you shall be greatest at his coming, and such like conceits without you, hath the enemy up amongst you, till you have wholly lost the savour of Christ within, and can neither know his appearance in your selves, nor believe him in others, in whom he is come, nor know what a one he shall be: What a Christ is this you are looking for? Is he the same that was from the beginning, whose kingdom is not of this world? and doe you look for him after another manner then he hath appeared? is he not the same yesterday, and to day, and for ever? how hath the enemy of your soules deceived you, and keeps you spending houres and dayes, talking of him what he was, and what he will be at a distance without you, but knows not him at hand what he is, so that when he would appeare in you to lead you out of the world, you know not his voyce, nor will you obey him in spirit, because he is not come in your form, nor teacheth after your will, and in your way, so is hee now set at

nought

nought by you builders as ever he was, and you cannot receive him in your hearts, nor is there any roome for him in the Inne farther then to take on and expreſs as a covering for your pride and earthly pleaſures, let that of God in your conſciences be judge, betwixt God and you herein, how you receive the Son of his Love the deſpiſed one, ſearch your hearts therewith and ſee: Can you receive him who is ſet as a ſigne every where to be ſpoken againſt? will you beare his markes in your body? will you take up his Croſſe dayly, and beare his reproach? will you own him in wippings, ſtonings, mockings, and temptations, and to be counted the filth of the world and off-ſcouring of all things for his name ſake? Can you be willing to be accounted fooles, that his wiſdome may be manifeſt in you? will you beare his reproach in ſtocks, and priſons, and dungeons, and to be numbred amongſt tranſgreſſors? will you confeſs him before men to the loſs of your eſtates, and to the caſting out of the Synagogues? will you own him in leading you through the loſſe of all your unjuſt gaine and oppreſſion in your tradings, or will you follow him to yea and nay in all your occaſions? ſhall nothing ſeparate you from the Love of God in him who is rejected of all the World? This is our Chriſt, and this is his condition in this world as ever it was, and this is his Glory to carry his People through all theſe things, and above all theſe into the eternall Kingdome of the Father, and them preſent perfect without ſpot or wrinkle, or any ſuch thing; and this is he whom the world cannot receive, nor all you who are in the worlds pleaſures can ſee any comelines in him, nor beauty, that you ſhould deſire him; that eye is blinde that jangles about him afar off in the carnall comprehenſions, and ſenſuall wiſdome, it's the eye of faith that ſeeth him preſent (in the meaſure) and leads to follow him, and he that beleeves hath the witneſs in himſelfe, wherewith his glory is ſeen in the eternall the ſame to all generations that will receive him who is the light of the world, yet not of this world nor his glory, from whoſe root ſprings righteouſneſs, mercy, and judgement, who is meek and lowly, a man of ſor-

rowes, acquainted with grief, who takes no pleasure in unrighteousnesse, to set up pride, but shakes his hand at the gain of oppression, who strikes at your life in all unrighteousness, and that's his witnesse in you, which calls you out of their vain things, that with his light he might leap you out of the world there to commune with you about your back-slidings, and shew your transgressions, and the everlasting Covenant of the Father's love, even the eternall inheritance which none can come to, but who receives his witnes in the light, a Cross to all the worlds lovers, and its glory. So if you can receive him you may, if not, this I say to you, your expectation will faile, who looks for his appearance in the worldly glory, or after your imaginations, who judge him to be like yourselves, or such a one as you would have him, who have changed your glory for fading things, and so imagine of him also.

Doe you think the Lamb hath changed his glory, because the Beast is got up into his seat? nay his glory is the same, though you have changed your God, and have bowed down to the Prince of this world and his glory & hath committed adultery therewith, yet God is the same and changes not. Wherefore come down you painted harlots, you adulterers and adultereſſes, whose minds would uphold carnall delights, and yet profess the name of the Lord Jesus, you are an ill savour to the Nations whom the Lord is about to gather, who say you are the people of God, but live worse then the Heathen, you are the enemies of God, and your profession stinkes in his nostrills; will he accept your words, when your lives preach rebellion openly, and have begot a faith in one another to believe that God will accept you herein, & a Christ you look for conformable to your Kingdome of pride and worldly glory, self-worship & respect of persons, whither you have followed the Heathen into that principle where man erres, thither are you gone out of the faith of Christ which stands not in respect of persons, neither can you believe who recieve honour one of another, so your hope shall perish, and your sorrow and your end shall come upon you in one day, except you returne, though now you put it afar off, yet

shall

shall you see that vaine words shall not save, where light and life is denyed.

And you whose unity stands in the visibles, and by them are gathered together, and there you receive and know one another, and that you make the door to receive into your Church, and without it no Communion, whose knowledge is outward, and your worships outward, as in words, or water, bread or drink, or any carnall perishing things, though good in their time and place, to them who in their place could use them; yet were they not given as the substance but as the shadows, not in the place of God, but in way of obedience to God, as many other carnall things, which in their place and time must not be omitted; as, Temple, Circumcision, Sacrifices, Brazen-Serpent, which were good till set in the place of God, and till they who had them, set them up against truth & righteousnes, and became as bad, if not worse, then they that had them not, yet blessed themselves in their evil wayes, because of them, and excluded all else. Then the Lord departed out of them, and left them empty and desolate, and his next appearance cryed them down without, and set up the substance of them within, so that God hath been forced all along to pull down what he himselfe did set up, though never so good, yet if carnall, the carnall minde would get into it, and adulterate from the maker; as you may reade in the Scriptures how many things he hath laid waste upon that account, even at his appearance in some of his sons and daughters, even such things as he had said should be signes for ever, yet their abuse caused the servants of God to cry them down; so your carnal things wherein God and his power, and righteousnesse is not, your setting them up instead of Christ, makes them odious to all that know Christ, and they cannot see that which belongs to God given to any creature and be silent; but you will say, they are commands of God, and there is no Scripture for taking them away. I say those carnal things are but commands as Circumcision and the Passeover were, and many other, yet were they taken away without letter, by that Spirit that gave them, when they were abused; what letter

had *Hezekiah* to take away the Brazen-Serpent, and break it in peeces; what Scripture had *Paul* to cry down Circumcision when he saw it abused, though he had circumcised; what Scripture had *Paul* to deny that he was sent to baptize, when he saw them abuse it, and setting it up above Christ and many other things which by the Spirit of God was removed, when Idollized; for which the literal observers who denyed the Spirits teaching, counted them blasphemers, as you do now; and so by such they suffered for holding forth the substance, and denying the shadows, to such as Idollized them, though otherwise the shadows had been lawful: nordo I judg any that do it in obedience, and so come up above it, but all you that stick in these outward things, contending about dipping, or sprinkling, but neglect the power and life, you are the Jews of these days, who strive about outward washings, some for young, and some for old; but in the mean time, all out of the power, and in the world, in your own wills and worldly pleasures and profits, pride and covetousness, some for free will, others not, but all in your own wills: and thus while you are about these things received by tradition, the law of God written in your hearts is made of none effect, nay you cannot own it, that there is any thing there to guide or give the knowledge of God; so you have a form of God, but the world hath power over you and in you, and so are become a reproach to Religion, wherefore come out of the world and the power of darkness, and come to the guide of the Spirit of truth, that you may be set free to the Lord, from the rudiments, which God is departed out of, and follow the Lamb whithersoever he goeth: then shall you see him separating you from the world in the substance of truth in mercy and righteousness, before you be hardened in your wickedness, and your forms be left to you desolate, & a strange thing come upon you, which is seen concerning some of you, who will not now own his appearance who before all form is; will it not be a strange thing to see you who above all have cryed out for liberty of Conscience, and against persecution, who have been persecuted for Conscience-sake, to see you become the most subtil persecuters that ever

were

were in the world, you in this generation; be not grieved to hear of these things, for God is bringing strange things to pass which you will not believe though it be told you; but when it is come upon you, remember you have been told, for the Lord is gathering his seed out from the heathen where it hath been scattered, and who will not be gathered shall be scattered; & who will not come into the kingdom of the Lamb, must be left amongst the beasts, & when man denyes the Spirit of God to lead him he is no better, who hath blinded that eye that foresees the evil, shall fall into mischief ere he be aware.

AND you Rulers, Magistrates, and Governours, who have the sword of the Lord in your hands, to rule in righteousnes and judgement, there is one thing needfull for you to minde, that you know the Lord to be your Judge and Lawgiver in particular, without which you cannot rule for God, nor as deserving the name of Christians; the Heathens exercise Lordship in their own wills, and there is but one thing that differs you from them; if you rule for God, and after his will, so as to give way that he may set up his kingdome in the soul, who hath set you up to rule amongst men; And you cannot rule for God, unless you be ruled by him, but if you have received his Law written in your hearts, and his Judgements there, and his power and authority, and your souls subject thereto for conscience sake, even to that power that is of God, to come under it, and the principle of everlasting Judgement and righteousnes, to reigne in you and rule you, and with that power and authority upon you, and with you you go forth to judge his people, and the Heathen, then you rule with God and for God; and with his power & authority which you have received, and to which you are joyned, are you justified before the Lord God, for whom you judge; and his Law in every Conscience shall answer to your judgement, that it is just and of God; and so to that power of God and his authority shall every soul be subject, not onely for fear, but also for conscience sake, so you become Ministers of God to others; but if you depart out of the counsel of God

and

and the leadings of his Spirit, and get up into the seat of those that went before you, and take counsell at your selves and your policy to establish your wills, as a law, and have not respect to the law written in the heart; but contrary to it, set up respect of persons and places instead of Judgement and righteousnes. Then it must needs be that all who have respect to the everlasting law and power of God in Spirit, must suffer by you, as witnesses against you, as the Prophets, Apostles, & Martyrs have done against your forefathers; till the Lambs testimony be finished, and ended against you also; yet are not we despisers of Authority, herein, no more then they were, who in subjection to that power ordained of God, suffered by the wills of men, who should have defended them, by that power, from the wills of men, who are not subject to that power of God; so by men who deny that power that is ordained of God, to rule in them; by those do such suffer as obey that power; yet are the Innocent ever accused, to be against the power, who are but against mens wills, in obedience to the power, and this is no new thing in this world. But our Judgment remaines sure, and to that power we appear, which no mans will can alter; to which all shall confesse, and every knee bow, when he shall Judge who now suffers. And if they shall depart into everlasting punishment who doth not minister to him in prison; Then what will your doom be who cast him into prison, now that he is come into the world? And if the not knowing of him will not excuse, such as do not minister to him; Then what excuse for you who call him vagibond, stranger, deceiver, Devil, &c. and think no place bad enough to cast the body into, in whom he is? And if into everlasting fire with the Devil and his Angells they must goe, who doe not visit him in prison; Then what way will you escape, who will not suffer any of his brethren or servants to visit him, though they be moved to come from far to doe it? And though you may read all this in the words of truth, from his own mouth, *Mat. 25.* yet I know you that are in your own wills, can no more believe these words, then the Jewes and their Rulers; though you know it is he that spoke those words,

words, and confesse it to be the word of the Lord, which the Jewes did not know, so your guilt is greater. And though our freedome is in the Lord, and we look not for it from men; nay though some of you the more you be warned, the more you harden your selves against God, yet while we are moved of the Lord we cannot be silent, if by any means some of you might turne to the light, and search your wayes therewith, and so be joyned to him, & established in his power, which is the desire of our souls for you. That with the honour of God you may come to be honoured, which none can have who seek for honour from men; So you who desire to see into the wayes of God, Consider these things following.

Did ever any that ruled for God seek for their honour from men, or doth God honour such; or did ever any want honour who sought the honour of God onely, and not their own?

Is not the Spirit of meekness, justice, and mercy, without respect of persons; the Spirit of the living God, which being in a Magistrate, he is most like God, which makes him everlastingly honourable hereand hereafter, which is true honour and authority?

Is it not want of this Spirit that hath made Rulers Contemptible, and laid them open to plots, murthers, and the lusts of seditious people in all ages, which the Spirit of God keeps out of, and makes their latter end a blessing to following generations?

Was not persecution ever blind, or did ever the Princes of this world know the Lord of life, by whom he hath suffered in all ages, though they have been always warned of it before they did it; or did ever the innocent suffer but under the pretence of offenders?

Was not Christ and those in whom he was most seen ever Pilgrims & strangers in the Earth, such as you now call vagabonds and wanderers, whip and imprison, though they aske you nothing, nor ever are beholden to the world, wherein their rest is not, which God foreseeing hath commanded all

that

that owne him to entertaine ſtrangers, and made a law for it, which you have a law againſt it? *Levet.* 19. 34. *Heb.* 3. 2.

Is it not the principall end of Magiſtrates, to judge the cauſe of the ſtrangers, poor, and helpleſs, to releive the oppreſſed, and ſet the priſoners feee, &c? And how you doe this, let that of God in your conſciences Judge for him, till he appeare to plead the cauſe of him that hath no helper in the earth.

FINIS.